

15 Whether your Person or Vicar hath preached or caused to be preached the names of him or those that so did preach, and whether they were licensed to preach the same, and whether if there be no Sermon, your Minister do read or caused to be read. And whether any Minister not admitted by the Ordinarie, doe expounde any scripture or matter of Doctrine, on or otherwise, and thereby omit and leaue of the reading of the Homilies already set out.

16 Whether your Person, Titlar, or Curate, after the Gospell, haue read openly in your Church twiſe this yeare, plainly chaunge, the declaration of certaine principall Articles of Religion, ſet forth by both the Archbiſhops, and the reſt of the Biſhops Unitie of Doctrine, being appointed to be read vpon ſome Sunday within the Moneth next after Michaelmaſſe and Eaſter yeare

17 Whether your Synode hath admitted to the receyuing of the holy Communion, any open and notorious sinner or euill congregation is offended, without due penance first done, to the satisfaction of the congregation, or any malicious person that hath done any open wrong to his neighbour, by worde or dede, without due reconciliation first made to the partie that is

18 Whether your Minister hath admitted to the holy Communion any of his Parity being above .xx. yeares of age, eyther male or female, that cannot say by heart the ten commaundements, the Articles of the faith, and the Lordes prayer, or being above .xx. yeares of age that cannot say the sayde Catechisme which is set forth in the booke of common prayer, and whether he marrye any such persons, that cannot say the sayde Catechisme, and whether he useth to examine his Paritioners at conuenient times, and whether they can say the same which is required or no :

Whether your Minister or reader, doe church any vnmarrd woman which hath bene gotten with childe out of lawfull  
for hir, the forme of thanks giuing of woman after childe byrth, except such an vnmarrd woman haue cyther before hir child  
uance for hir fault, to the satisfiacion of the congregation, or at hir comming to giue thanks, doe openly acknowledge hir fault  
oration at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinarie or his Deputy.

20 Whether there be any in your Parish, man or woman being of convenient age, that hath not receyved the holye Communion this yeare, and namely at Easter last: or there about fo: once, and what their names are? And whether severally before convenient tymes, and namely on Sundayes in Lent at after name, or such other dayes in the weeke next before Easter, as the Pastor shall appoynt, and require his Parishioners to come unto him, they doe come and recite unto him the Catechisme, or at the least the Articles of the christian beleefe, and the ten commandments by heart in English, and if any doe idly and stubbly recite the same, whether the Churchwardens and swoyne men or any of them doe assest the Minister therein: that such stubbly rebuked and repelled from the Communion at that tyme?

21 Whether the people of your Parish, especially householders, hauing no lawfull excuse to be absent, doe faithfully and themselves to resort with their children and seruants to their parish Church, or Chappell on the holydayes, and chiefly vpon the morning and euening prayer, and vpon reasonable let thereof to some vsuall place, where common prayer is vsed, and then and soberly, during the time of common prayer, Homilies, Preachings, and other seruice of God there vsed, reuerently and deuotely to the hearing thereof, and occupying themselves at times conuenient in priuate prayer, and who they be that eithers fully absent themselves, or come very late to the Church vpon the Sundayes especially, or that walke, talke, or otherwise trouble themselves in the Church, or vse any gaming abrode, or in any house, or sit in the streets or Churchyard, or in any Tauer the Sunday or other holy day in the time of common prayer, Sermons, or reading of the Homilies, eithers before none, or a

22 Whether the forfeiture or fine for every such offence appointed by a statute made in the first years of the Queen be levied and taken according to the same statute by the Churchwardens of every parish that so offendeth, and by them to the use of the parish, and if it be not, by whose default it is not levied, and what particuler summes of money have bene so forfeited, since the Annunciation of our Lady in the years of our Loyde. 1570. untill the day of giving by the presentment conce and so from time to time as the sayde Churchwardens and swaremen shall be appointed to present in this behalfe, and by forfeitures have bene delivered to the use of the poore of the parish, and to whome the same hath bene delivered?

23 Whether there be any Inhabers, Alehouses, Tittaplers, or Tiplers that suffer or doe admit anye person or persons in drinke, or play at Cardes, Tables, or such like games, in time of common prayer or Sermon in the Sundayes and Holydaies be any shops open on Sundayes or Holydaies, or any Butchers or others that commonly sell meate or other things in prayer, preaching, or reading of the Holydayes: And whether in any Fayres or common Markets falling upon the Sunday, or any waies before the diuine service be done?

24 Whether so: the putting of the Churchwardens and swoyne men the better in remembraunce of their duetie in obser-  
as offende in not comming to diuine seruice, your Minister or reader, doe openly euery Sunday after he haue read the second  
and euening prayer, monethly and warne the Churchwardens and swoyne men to looke to their charge in this kinde, also, and to  
ric to the sayde Statute offende in absenting themselues negligently or wilfully from their Parish  
aforsayde bfe themselves in tyme of diuine seruice?

25 Whether ye haue Collected so; the poore of your Parishes, whether they doe their dutie in gathering  
 rishioners according to a Statute thereof made in the fift yeare of Quene Maryes raigne, and make a iust account then  
 summes of money of the Churchwardens or Sworne men of the last yeare haue leuied and deliuered to the sayde Collected  
 such persons as haue not fully resorted to their Parishes church or chappell vppon Sundayes and Holidayes during their  
 sicke, bringing a true certificat in wrytyng thereof from the sayde Collected, at such time as ye make your presentments.

26 Whether there be any person or persons in your Parishes of habilitie, that obstinately or frowardly refuse to giue re-  
hels and reliefe of the poore, or doe wilfully discourage others from so charitable a deede, and what be their names, and what  
them with; to which he or she before was wont to giue, there being no iust cause so to doe.

27 Whether the Churchwardens of the last peare haue giuen to the Parithe a iust accompt of the Church goodes that are in charge, according vnto the custome that hath bene before time, and what Church goodes they haue solde, and to what, and of the Church o: no? And whether any person suppress the last will of the dead, and perforce not legaces bequeithen to the Church: Maydes marriages, high wayes, scholes, o: to any other goodly vse?

28 Whether there be in your parish any that be irreligious, contentious, or unruly persons, common swearers, name of God, any fornicators, adulterers, incestuous persons, bawdes, or receyvers of such incontinent persons, or barboi childe which be bawried, conveying or suffering them to go away before they doe any penance or make satisfaction to the co

kinde.

xx. yeares of age that cannot read the Catechisme as is set forth in the booke of common prayer, and whether he be able to examine his Parishioners at communion time were single before, that can not say the sayde Catechisme, and whether he be able to examine his Parishioners at communion time may know whether they can say the same which is required or no?

19 Whether your Minister or reader, doe church any unmarried woman which hath bene gotten with childe out of lawfull for his, the saying of thanks giving of woman after childe byrth, except such an unmarried woman haue either before his childe nance for his fault, to the satisfaction of the congregation, or at his coming to giue thanks, doe openly acknowledge his fault at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinarie or his Deputie

20 Whether there be any in your Parish, man or woman being of convenient age, that hath not receyved the holie Communion least this yeare, and namely at Easter last or there about for once, and what their names are? And whether yearly before convenient tymes, and namely on Sundayes in Lent at after none, or such other dayes in the weeke next before Easter, as the Parson shall appoynt, and require his Parishioners to come vnto him, they doe come and recite vnto him the Catechisme, or at the least the Articles of the christian beliefe, and the ten commandments by heart in English, and if any doe wilfully and stubbornly recite the same, whether the Churchwardens and swoyne men or any of them doe assist the Minister therein, that such stubborn rebuked and repelled from the Communion at that time?

21 Whether the people of your Parish, especially householders, hauing no lawfull excuse to be absent, doe faithfully and themselves to resort with their children and seruants to their parish Church or Chappell on the holydayes, and chiefly upon the morning and Evening prayer, and upon reasonable let thereof to some vsuall place, where common prayer is used, and then and say soberly, during the time of common prayer, Homilies, Preachings, and other seruice of God there used, reverently and devoutly to the hearing thereof, and occupying themselves at tymes convenient in private prayer, and who they be that continually absent themselves or come very late to the Church upon the Sundayes especially, or that walke, talke, or otherwise themselves in the Church, or doe any gaming abroad, or in any house, or sit in the streets or Churchyard, or in any Tavern the Sunday or other holy day in the time of common prayer, Sermons, or reading of the Homilies, cyther before none, or at the Sunday or other holy day in the time of common prayer, Sermons, or reading of the Homilies, cyther before none, or at

22 Whether the forfeiture of xij pence for every such offence appoynted by a statute made in the first yeare of the Queene be leuied and taken according to the same statute by the Churchwardens of every person that so offendeth, and by them the poore of the Parish, and if it be not, by whose default it is not leuied and what perticuler summes of money have bene leuied upon whom, since the Annunciation of our Lady in the yeare of our Lord 1570. vntill the day of giuing by the presentment conce and so from time to time as the sayde Churchwardens and swoyne men shall be appoynted to present in this behalf, and by forfeitures haue bene deliuered to the use of the poore of the Parish, and to whome the same hath bene deliuered?

23 Whether there be any Inkeepers, Alehouses, Witaplers, or Tiplers that suffer or doe admit any person or persons in their houses, or such like places, to be any shops open on Sundayes or Holidayes, or any Butchers or others that commonly vse to sell meate or other things in prayer, preaching, or reading of the Homilies: And whether in any faires or common Markets falling upon the Sunday, or any wares before the diuine seruice be done?

24 Whether for the putting of the Churchwardens and swoyne men the better in remembrance of their dutie in absent as offende in not coming to diuine seruice, your Minister or reader, doe openly every Sunday after the morning and Evening prayer, moneth and warne the Churchwardens and swoyne men to looke to their charge in this behalf, and to re to the sayde statute offende in absenting themselves negligently or wilfully from their Parish Church or Chappell, or as aforesayde vse themselves in time of diuine seruice?

25 Whether ye haue Collectors for the poore of your Parishes, whether they doe their dutie in gathering and distributing Parishioners according to a Statute therof made in the first yeare of Queene Maryes reigne, and make a iust account of the summes of money of the Churchwardens or swoyne men of the last yeare haue leuied and deliuered to the layne Collectors such persons as haue not duly resorted to their Parishes Church or chappell vppon Sundayes and Holies, by giuing the summe, by giuing a true certificat in writing thereof from the sayde Collectors, at such time as ye make your presentation?

26 Whether there be any person or persons in your Parishes of habilitie, that obstinately or frowardly refuse to giue helpe and reliefe of the poore, or doe wilfully discourage others from so charitable a dede, and what be their names, and what they withstand which he or she before was wont to giue, there being no iust cause so to doe.

27 Whether the Churchwardens of the last yeare haue giuen to the Parishes a iust account of the Church goods that in charge, according vnto the custome that hath bene before time, and what they haue sold, and to whom, and of the Church or no? And whether any person suppress the last will of the dead, or any other legacies bequeathed to the poore by the marriages, high wayes, scholes, or to any other goodly use?

28 Whether there be in your Parish any that be malicious, contentious, or vncharitable persons, common swearers, name of God, any fornicators, adulterers, incestuous persons, bawdes, or receyvers of such uncontentious persons, or harboure childe which be unmarried, conueying or suffering them to go away before they doe any penance or make satisfaction to the persons that are vehemently suspected of such offences, or that be not of good name and fame touching such matters and faults, bawdes, ribands, or other notorious euill liuers?

29 And whether there be any among you that is a hinderer of true religion or a fautor of the Romish power, or that maketh some himselfe to vntie and godly religion, set forth by common authority, or any that wilfully or obstinately defende any errors, or false doctrines, contrarie to the holy Scriptures, and what be his or their names?

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kinde, **xx.** Whether any person of any age that cannot say the Creed, the Lord's Prayer, the Ten Commandments, the Lord's Supper, and whether he be able to examine his Parishioners at convenient times were single before, that can not say the same Catechisme, and whether he be able to examine his Parishioners at convenient times may know whether they can say the same which is required: or no?

**19.** Whether your Minister or reader, doe church any unmarried woman which hath bene gotten with childe out of lawfull for: hie, the same of thanks giving of woman after childe byrth, except such an unmarried woman haue cyther before hir childe nance for hir fault, to the satisfaction of the congregation, or at hir coming to giue thanks, doe openly acknowledge hir fault gation at the appoyntment of the Minister, according to order prescribed to the sayde Minister by the Ordinarie or his Deputie

**20.** Whether there be any in your Parish, man or woman being of convenient age, that hath not receyued the holpe Communion at least this yeare, and namely at Easter last: or there about for once, and what their names are? And whether yearly before convenient tymes, and namely on Sundayes in Lent at after none, or such other dayes in the weeke next before Easter, as the Person shall appoynt, and require his Parishioners to come vnto him, they doe come and recite vnto him the Catechisme, or at the least the Articles of the christian beleife, and the ten commandments by heart in English, and if any doe wilfully and stubbornly recite the same, whether the Churchwardens and swoyne men or any of them doe assist the Minister therein, that such stubborn rebuked and repelled from the Communion at that time?

**21.** Whether the people of your Parish, espec ally householders, hauing no lawfull excuse to be absent, doe faithfully and themselves to resort with their chyldren and seruants to their parish Church or Chappell on the holydayes, and chiefly upon the morning and Evening prayer, and upon reasonable let thereof to some vsuall place where common prayer is used, and then and and soberly, during the time of common prayer, Homilies, Preachings, and other seruice of God there blessed, reverently and diligently to the hearing thereof, and occupying themselves at tymes convenient in private prayer, and who they be that cyther fully absent themselves or come very late to the Church upon the Sundayes especially, or that walke, talke, or other wise themselves in the Church, or be any gaming abroad, or in any house, or sit in the streets or Churchyard, or in any Tavern the Sunday or other holy day in the time of common prayer, Sermons, or reading of the Homilies, cyther before none, or at the Sunday

**22.** Whether the forseiture of xij pence for euery such offence appoynted by a statute made in the first yeare of the Queen be leued and taken according to the same statute by the Churchwardens of euery person that so offendeth, and by them to the poore of the Parish, and if it be not, by whose default it is not leued and what perticuler summes of money haue bene so: cyther whom, since the Annunciation of our Lady in the yeare of our Lorde 1570. vntill the day of giuing by the presentment conce and so from time to time as the sayde Churchwardens and swoyne men shall be appoynted to present in this behalfe, and be sequestres haue bene deliuered to the use of the poore of the Parish, and to whome the same hath bene deliuered?

**23.** Whether there be any Inkeepers, Alewives, Tiltplers, or Tiplers that suffer or doe admit any person or persons in their houses, or such like places, in time of common prayer or Sermon on the Sundayes and Holydayes be any shops open on Sundayes or Holydayes, or any Butchers or others that commonly vse to sell meate or other things in prayer, preaching, or reading of the Homilies: And whether in any faires or common Markets falling upon the Sunday, or any wares before the diuine seruice be done?

**24.** Whether for the putting of the Churchwardens and swoyne men the better in remembrance of their duetie in obser as offende in not coming to diuine seruice, your Minister or reader, doe openly euery Sunday after the Masse read the second and Evening prayer, moneth and warne the Churchwardens and swoyne men to looke to their charge in this behalfe, and to re to the sayde Statute offende in absenting themselves negligently or wilfully from their Parish Church or Chappell, or as forsayde vse themselves in time of diuine seruice?

**25.** Whether ye haue Collectors for the poore of your Parishes, whether they doe their dutie in gathering and distributing Parishioners according to a Statute thereof made in the first yeare of Queen Maryes reigne, and make a iust account the summes of money of the Churchwardens or swoyne men of the last yeare haue leued and deliuered to the sayde Collectors such persons as haue not duly resorted to their Parishes church or chappell vpon Sundayes and Holydayes during the time the, bringing a true certificat in wryting thereof from the sayde Collectors, at such time as ye make your presentment?

**26.** Whether there be any person or persons in your Parishes of habilitie, that obstinately or forwardly refuse to giue helpe and reliefe of the poore, or doe wilfully discourage others from so charitable a deede, and what be their names, and what them with: at which he or she before was wont to giue, there being no iust cause so to doe.

**27.** Whether the Churchwardens of the last yeare haue giuen to the Parishes a iust account of the Church goods that in charge, according vnto the custome that hath bene before time, and what they haue solde, and to whom, and of the Church or no? And whether any person suppress the last will of the dead, or any legacies bequeathed to the Church poore dayes mariages, high wayes, scholes, or to any other godly use?

**28.** Whether there be in your Parish any that be malicious, contentious, or uncharitable persons, common swearers, curse of God, any fornicators, adulterers, incestuous persons, bawdes, or recepuers of such incontinent persons, or harboure childe which be unmarried, conueryng or suffering them to go away before they doe any penance or make satisfaction to the persons that are vehemently suspected of such offences, or that be not of good name and fame touching such crimes and faults bawdes, ribauds, or other notorious euill liuers.

**29.** And whether there be any among you that is a hinderer of true religion or a fauourer of the Romish popery, or that sub forme himselfe to brittle and godly religion, set forth by common authoritie, or any that wilfully or obstinately defende or encourage, or false doctrine, contrarie to the holy Scriptures, and what be his or their names?

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